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## THEOLOGICAL MONTHLY.

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CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.



# THEOLOGICAL MONTHLY.

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## Perpetual Forgiveness.

Translated from Dr. E. Preuss's *Die Lehre von der Rechtfertigung*, Part VI.

THE REV. JUL. A. FRIEDRICH, Iowa City, Iowa.

(Continued.)

And as regards the theologians, with whom shall we begin? With Clement of Rome?<sup>1)</sup> or Augustine? or Luther? Luther says: "Therefore *it is the same righteousness which is given unto men in Baptism and at all times in true repentance.*" (St. Louis Ed., X, 1264.) And in another place: "Since sin eternally inheres in our flesh as long as we live on this earth, and since we never cease to sin and err, we must verily *also have an eternal and perpetual forgiveness.*" (St. Louis Ed., V, 1094. Also XI, 719. 584; XVI, 1194 f.) Martin Chemnitz has the same clear conception of the matter. If a person wishes to be completely cured of the erroneous doctrine of Martensen, he need only read that part of Chemnitz's *Examen* which treats of justification; for by justification he always understands God's perpetual judicial act of regarding the sinner righteous, and nothing else. We really ought to quote the entire article, which covers fifty-three quarto pages. But that being out of the question, we choose half a dozen passages at random, no matter which: "God does not give us the benefit of justification only once in this life, namely, when we are baptized."<sup>2)</sup> Again: "The papists limit justification to a single moment, when a sinner is at first made righteous. It is obvious that this opinion is in direct conflict with the Holy Scriptures; for when they teach that we become righteous by grace, for Christ's sake, without works, they are not only speaking of the first conversion. The justification which the Scriptures teach is not a

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1) Clemens Romanus. *Ep. ad Cor. I, 32*: Δικαιοῦμεθα διὰ τῆς πίστεως. Present tense, and yet he had been baptized long ago.

2) Neque etiam semel tantum in hac vita, quando scilicet baptizamur, Deus nobis offert, communicat et applicat beneficium justificationis. (*Examen*, 184, B.)

justification which takes place once and then is done.”<sup>3)</sup> — Then follows the example of Abraham and the proof from Ps. 32. And further on: “Habakkuk does not only say: ‘The just *lives* by faith,’ but: ‘He *shall* live by faith.’ So, then, it is one and the same justification which we receive when we are at first converted and by which we finally enter into eternal life.”<sup>4)</sup> “Not even in the regenerate does God find perfect righteousness; on the contrary, many and various sins. So God regards them righteous freely and by grace if they acknowledge their sin and by faith apprehend mercy in Christ.”<sup>5)</sup> We see that the soul of Chemnitz knew nothing of this curious order of salvation: to-day justification, to-morrow sanctification; he rather teaches that God regards also the most advanced Christians righteous *perpetually* and by grace, for Christ’s sake.

Also Flacius faithfully stands by the others in this matter. The godly, he says, are *perpetually justified* through faith. Paul treats of this perpetual justification Rom. 8: “It is God that justifieth. Who is he that condemneth?” For this *perpetual justification* we ask in the Lord’s Prayer.<sup>6)</sup> And elsewhere: “Justifica-

3) Restrungunt ad unicum momentum, quando homo primum ex impio fit justus, ut in uno tantum et primo illo momento primae conversionis gratis propter Christum sine operibus justificemur, postea vero per totam vitam justificemur propter nostra opera. Quod autem haec opinio adversa quasi fronte pugnet cum Scripturae sententia, non est obscurum. Neque enim de principio tantum conversionis loquitur Scriptura, quando tradit, nos gratia, propter Christum, sine operibus justificari coram Deo ad vitam aeternam; ut illa justificatione unius tantum momenti sit. (*L. c.*, 175, A.)

4) Habakuk non tantum dicit: Justus ex fide vivit, sed *ζήσεται*, vivet; una igitur et eadem justificatio et in principio conversionis et qua tandem pervenimus ad vitam aeternam. (*L. c.*, 175, A.)

5) Judicium Dei non invenit in nobis in hac vita, ne in renatis quidem, talem tam perfectam et tam puram justitiam inhaerentem, qua ita possimus coram Deo consistere, ut propter illam justificemur ad vitam aeternam. Secundo invenit autem in nobis, etiam in sanctis, in hac vita multa et varia peccata, imo ipsum peccatum habitans in carne, rebellans legi mentis etc. . . . Quarto ibi vero Deus gratis per suam gratiam justificat, hoc est, a sententia damnationis absolvit, justos reputat illos, qui peccata sua agnoscunt et confitentur et fide promissionem misericordiae in Christo propositam apprehendunt. (*L. c.*, 157, B. 158, A.)

6) Pii perpetuo per fidem justificantur, hoc est, a peccatis absolvuntur, nempe quoties remissionem peccatorum petunt et accipiunt. De qua assidua justificatione inquit Paulus Rom. VIII: “Deus est, qui justificat; quis est, qui condemnet?” Hanc perpetuam justificationem assidue petimus in Dominica Oratione, ubi etiam impetramus, ut perpetuo nobis fides ad justitiam imputetur. (M. Flacius, *Nov. Test. cum Glossa*, 1210, B.)



tion does not take place only once or seldom, but continuously. For this *perpetual justification* we beg [*erbetten*] at all times in the Lord's Prayer, for Christ's sake." 7) And Aegidius Hunnius writes: Was not Abraham justified already before Gen. 15? Most certainly. For he obeyed God by faith when he was called out of Chaldea. Heb. 11, 8. Why, then, is it suddenly said of him that God justified him? Was his justification perhaps made more complete? No; for the justification of a sinner in the sight of God knows no plus and no minus. The reason is this: as the forgiveness takes place and is renewed day by day because we daily sin much, so also justification. For justifying faith is imputed unto us for righteousness not only in the first moment of our reconciliation to God, but *perpetually*. 8) Almost the identical words are used by John Gerhard, who writes: "As the forgiveness of sins, so also our justification is renewed from day to day, and faith is imputed for righteousness to him that believeth not only in the beginning, but daily." 9) And in another place: "Through faith in Christ we receive forgiveness of sins. However, justifying

7) Nec semel tantum aut raro illa justificatio peragitur, sed subinde. . . . Illam perpetuam justificationem nos per mediatorem nostrum fidei precatione omnibus horis mendicare, jussit Filius Dei, dicendo: "Remitte nobis debita nostra." (M. Flacius, *Clavis Scripturae*, 576.)

8) An non Abraham justificatus fuit, prius Dominus illi diceret: "Sic erit semen tuum"? Omnino. Nam statim quum ex Ur Chaldaeorum evocaretur, fide obedivit vocanti Deo, Hebr. IX, 8. Ergo fidem justificantem habuit et ex illa quam plurima bona opera hucusque fecit. Quomodo igitur demum justificatus scribitur hoc XV. capite? Num forte justificatio in ipso incrementa sumpsit, ut ratione ejus augmenti haec a Mose scribantur? Justificatio hominis coram Deo non recipit magis aut minus, quia non consideratur respectu operum, virtutum et donorum in nobis, . . . sed spectatur in ea Dei reconciliati gratia, meritum Christi, fides. . . . Quod autem Abrahamo, prius etiam justificato, nunc fides ejus in promissionem novam imputari dicitur ad justitiam, sciendum est, sicut remissio peccatorum, in qua consistit justificatio, fit et renovatur in dies, siquidem quotidie peccamus etiam justificati, unde oramus quoque in dies: "Remitte nobis debita nostra," sic et justificationem nostram non quidem augeri in dies, in dies tamen innovari. Nam fides justificans non tantum in primo momento nostrae cum Deo reconciliationis imputatur nobis ad justitiam, sed semper et quotidie, praesertim quando justificam illam ἐνέργειαν, nempe fidelem intuitum in promissionem de Christo, actu exerit; sicut Abraham faciebat, quum audiret: "Sic erit semen tuum"; ubi Dominus fidem ejus, qua et prius erat justificatus, jam quoque illi ad justitiam imputare pergit. (Aegidius Hunnius, *Opera*, III, 1548 sq.)

9) Ut remissio peccatorum, ita quoque justificatio nostra renovatur in dies, ac fides non tantum in primo initio, sed quotidie imputatur credenti ad justitiam. (John Gerhard, *Loci*, III, 396.)

faith apprehends the forgiveness which is offered in the Gospel, not as past, but as always present, and in that way makes it its own." <sup>10)</sup> And Henry Hoepfner writes: "We speak of our justification not only as regards the time when first all our sins were forgiven for Christ's sake, but also as regards the remainder of our lives, in which God continues our justification." <sup>11)</sup> "For although our justification before God has neither grades nor degrees, it is, nevertheless, continued. This follows from the very nature of forgiveness, which does not abolish sin, but covers it. Even the example of Abraham shows this, for he was made righteous through faith in his Savior, not only in his conversion, but also afterwards." <sup>12)</sup> Also Quenstedt teaches the same when, following Aegidius Hunnius and Gerhard, he writes: "As the forgiveness, so also our justification is renewed day by day, and faith is imputed for righteousness to the believer not only in the beginning, but daily. In this way our justification is continued." <sup>13)</sup> Luetkens,<sup>14)</sup> going more into detail, says: "We obtain forgiveness of sins through faith, without any assistance on the part of good

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10) *Credendo in Christo accipimus remissionem peccatorum. . . Fides igitur justificans respicit peccatorum remissionem in verbo evangelii oblatam, non ut praeteritam, sed ut praesentem, eamque apprehendendo facit suam.* (John Gerhard, *l. c.*, 424, B.)

11) *Consideratur justificatio nostri non tantum circa primum statum reparationis, quando per fidem in Christum omnia peccata antecedentia remittuntur, 1 Tim. I, 15. 16, sed etiam circa reliquae vitae Christianae tractum, dum justificationem Deus vel continuat.* (H. Hoepfner, *De Justificatione*, p. 55.)

12) *Quamvis enim justificatio coram Deo non recipiat gradus et incrementa, ita ut quis possit justior fieri justitia imputata, tamen recte dicitur continuari. . . Patet hoc ex natura divinae remissionis peccatorum, quae peccatum quoad existentiam non tollit, sed illud tegit et non imputat, ita ut per alienam, nempe Christi, justitiam homo fidelis sit justus, licet in se habeat peccati reliquias, nec ipsi inhaeret perfecta justitia, quum lex semper inveniat in illo, quod damnare possit, si secundum justitiam inhaerentem judicari deberet. Exemplo est Abrahamus jam multo ante conversus, qui tamen postea non alio modo justus est apud Deum quam fide in Messiam. Rom. IV, 13.* (H. Hoepfner, *Disputationes Theologicae*, p. 424 sq.)

13) *Ut remissio peccatorum, ita quoque justificatio nostra renovatur in dies, et fides non tantum in primo initio, sed quotidie imputatur credenti ad justitiam, atque ita justificatio nostra continuatur.* (Quenstedt, *Theol. Didact.-polem.*, III, p. 527.)

14) Franz Julius Luetkens; died 1712 as professor of theology and court preacher in Copenhagen. His chief writings are: *Collegium Biblicum* and the tract *On the Usefulness of Private Confession*.



works, not only in the first beginning of justification which is bestowed upon us, but justification is also continued in the same manner. When the grace of God is given to us through faith for forgiveness of sins, we must not hold that now its divine activity in our behalf ceases; but as long as we keep the grace of God by faith, so long our justification flows continuously from grace which perpetually shines over us. This must not be understood as though he who is justified should or could in this grace obtain a higher or more perfect degree of forgiveness. However, as regards the time he who is justified by faith can still be made righteous or his justification, or forgiveness of sins, can be continued and is continued." <sup>15)</sup> Fresenius, becoming still more explicit, writes: "*Justification continues throughout the whole life*, provided that a man remains in the state of grace. The meaning of this proposition is that justification continues without interruption as it took place in the beginning. For there can be no state of grace without perpetual justification, for the following reasons: He that is justified carries the root of sin in his bosom as long as he lives, neither can he, though he be ever so careful and cautious, ever succeed in reaching the point where he will be without sins of infirmity which, of course, are also truly sins. But where there is sin, there is also guilt. If, therefore, sin, which perpetually adheres to believers, is not to harm them, they must perpetually be absolved of them. And furthermore, faith is not a thing which is alternately present and not present in man, which now comes to him and then vanishes again, but it is something persistent and perpetual, as long as man does not maliciously reject it. But where there is faith, there is also justification; and justification continues as long as faith is present. Faith is the perpetual principle of life (*Lebensprinzip*) in the heart. It is, however, not in this quality that it manifests its first and chief power, but its chief function is the apprehension of the righteousness of Christ. Hence justification is necessary throughout the believer's whole life, for faith is continuously necessary. And it actually does take place perpetually because faith is indeed perpetually present in the soul which is blessed. Paul calls this 'continuing in His [God's] goodness' when one by faith perpetually clings to God's goodness as to true goodness and grace, just as one apprehended it the first time. Rom. 11, 22. Justification, however, is continued in respect to all its component parts, so that the merit of Christ is perpetually imputed to the believer,

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15) Franz Julius Luetkens, *Collegium Biblicum*, p. 533 sq.

his sins perpetually forgiven, and the title to all graces and treasures of salvation perpetually conveyed to him. Whoever is in Christ by faith perpetually lays all his sins at His feet, and His entire merit is imputed unto him. The penitent acknowledgment and perception of individual sins is necessary in order that, having come to a deeper conviction concerning the entire cause of perdition, one may be made more desirous of grace and more circumspect in one's conversation. So, then, the fact remains that justification continues throughout the believer's entire life, that the merit of Christ is at all times imputed unto him, that all sins, also those which he does not expressly know, Ps. 19, 12, are forgiven and all treasures of salvation perpetually conveyed to him, and that therefore he is perpetually prepared to die a blessed death. *From this we also see that, as regards man, there is indeed a state of justification, but as regards God, it is rather a continuous, constant, and ever uniform act of justification throughout the Christian's whole life.*" <sup>16)</sup> F. H. R. Frank, in his *Theology of the Formula of Concord*, speaks in the same strain: "The consciousness of the believer comforts itself with the knowledge that he obtained, *and continuously obtains*, his full and complete justification in Him who of God is made unto him Righteousness. 1 Cor. 1, 30." <sup>17)</sup> All these men, and with them many others, clearly confess God's perpetual forgiveness. (To be continued.)

## Studies in First Peter.

### II. The Address.

1. Having in a previous issue (March, 1928) considered the authorship of First Peter, we shall in this article give some attention to the address prefixed to this epistle. It is well known that the Greeks and Romans of antiquity, when they wrote a letter, stated in the beginning the name of the writer and the party or parties addressed. The letter of Claudius Lysias, the commander of the Roman garrison in Jerusalem, may here be compared, the opening sentence reading, "Claudius Lysias greets the Most Excellent Procurator Felix." Acts 23, 26. It is the method which is followed in most of the New Testament epistles. In keeping with it, Peter mentions himself as the author, employing, as the commentaries point out, not his original name, Simon, but rather

16) Fresenius, *Rechtfertigung*, p. 569—573; comp. also p. 545.

17) *Die Theologie der Konkordienformel*, II, p. 192.



the name which Jesus had given to him. He mentions his title, "an apostle of Jesus Christ," not from motives of pride, we can be certain, but wishing to assure his letter the favorable reception to which it, being an apostolic and hence an inspired, message, was entitled.

2. Next the addressees are named. Literally translated, the opening sentence reads: "Peter, an apostle of Jesus Christ, to the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the determination of God the Father, through sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ,—may grace and peace be multiplied to you!" A number of geographical names occur, which it will be best to glance at briefly before looking at the other items. All these names designate provinces or territories in Asia Minor, Pontus bordering on the Black Sea, Galatia lying southwest of Pontus, Cappadocia lying to the east of Galatia, Asia lying to the west and touching the Aegean Sea, and Bithynia lying northeast of Asia and adjoining Pontus. It may be that the messenger carrying the letter was instructed to visit the provinces in the order named. Most of what is now called Asia Minor was included in this address. There is some dispute about the meaning of Galatia, namely, as to whether Galatia proper or the Roman province by that name, which was far more comprehensive, is meant. Since the cities in which Paul had worked so long and so strenuously, Lystra, Derbe, Iconium, and Antioch, lay in the Roman province Galatia, but not in the small country bearing that name, it seems best to take the term in the Roman significance. Peter plainly is here addressing *some* churches founded by Paul. It seems quite natural, then, to assume that he is addressing the Pauline churches of Asia Minor in general. This must not be looked upon as a violation of the agreement Peter and Paul had made according to Gal. 2, for a number of years had elapsed since then, and different conditions and new difficulties may well have necessitated the abrogation of the agreement. In my opinion, Paul at this time was in the far distant West, in Spain, carrying the Gospel from place to place, and in his absence Peter addressed this encouraging letter to the Christians of Asia Minor. We have here an encyclical, or circular letter, addressed to a number of churches.

3. The addressees are called the elect strangers of the dispersion in Pontus, etc. At once the question arises whether St. Peter is addressing Jewish or Gentile Christians or people of

both classes. Dispersion (*diaspora*) is a term employed to designate the Jews outside of Palestine, living scattered in many countries. Cf. John 7, 35. But the contents of the whole epistle forbid us to assume that it was written principally for people of Jewish extraction and upbringing. Let the reader compare the following passages pointed to by Zahn: 1, 14. 18. 21; 2, 10; 3, 6; especially 4, 3 ff. The term *diaspora* may well be taken in its etymological meaning (scattering), signifying that the Christians are not living together in one happy group, or community, but are scattered here and there, resembling in this respect those Jews who had to live outside of the Holy Land. Yes, we of the *una sancta ecclesia* form one body, but it is an invisible one; the outward manifestation of the great truth that all its members constitute one flock under one Shepherd is still lacking and will be lacking till the day when the last one of God's children has been added to the flock. If the question is asked, Why did Peter choose this term, which had come to have such a technical significance wherever there were Jews, a term used chiefly in reference to Israel? we may reply that he wishes to remind his Christian readers of their status as the spiritual Israel, as the true sons and daughters of Abraham, living, however, not yet in the homeland, the heavenly Canaan.

This agrees well with the term "strangers" applied to the addressees. The New Testament writings repeatedly dwell on the thought that the Christian is a stranger, a sojourner here on earth (1 Pet. 2, 11), that here he has no abiding city, seeking one to come (Heb. 13, 14). By calling his readers strangers, Peter, the exponent of the heavenly hope of the Christians, indirectly points to one of the great themes he is to expound — that our inheritance is awaiting us in heaven. The genitive *διασπορᾶς* may well, as Stoeckhardt suggests, be regarded as a genitive of description (*genitivus qualitatis*). We might then render: "To the elect strangers scattered abroad in Pontus," etc.

4. The word "elect" requires special consideration. What does it mean? The literal translation of the Greek is simply chosen (out of a multitude or a number). That St. Peter thereby referred to an act of God required no proof for the early Christians. But when did this act take place, in eternity or in time? It is conceivable that the author is here speaking of something God did for his readers during their life here on earth, namely, that he has conversion in mind; for when God converts a person, He separates him from the mass of the unconverted, and that act might be called a choosing. But there is no good reason why we should not



accept the word as referring to the election of grace which took place in eternity, in keeping with the meaning of *ἐξελέξατο* in Eph. 1, 4. It is a grand thought — these Christians are scattered, they are strangers, far from home, but they are the chosen ones of God, having from all eternity been predestined to be God's people and heirs of eternal life. Outwardly poor and insignificant, they have riches that far surpass the wealth and splendor of Pergamus and Ephesus; for in eternity God thought of them and determined to make them His own, citizens in the kingdom of God and inhabitants of the Jerusalem above. If the question is asked how Peter could address all the Christians in the congregations of Asia Minor as elect, since without a doubt some of them believed for a season only, the answer is that in this beautiful Gospel proclamation he is entirely disregarding those who would apostatize and is focusing all attention on what God has done and is doing for His children. That there are people who believe for a time, but not to the end, is true enough, but a discussion of their pitiful case does not belong in the province of the Gospel, but in that of the Law, with its notes of solemn warning.

5. How did the addressees get to be elect strangers, dispersed here on earth, but having names which were written in the Book of Life? That question is answered in the opening phrases of v. 2: "according to the forethought of God, through the sanctification of the Spirit." In my view the expressions *κατὰ πρόγνωσιν θ. π.* and *ἐν ἁγιασμῷ π.* are modifiers not merely of *ἐκλεκτοῖς*, but of *ἐκλεκτοῖς παρεπιδήμοις*. The thought is: You Christians have become elect strangers on earth, that is, citizens of heaven, according to the forethought of God and through the sanctification of the Spirit. In this way Gunkel connects the words, his translation reading: "*An die auserlesenen Fremdlinge, die in der Zerstreuung in Pontus usw. weilen, die es geworden sind nach dem ewigen Ratschluss Gottes des Vaters und durch die Weihe des Geistes.*" (*Die Schriften des Neuen Testaments, neu uebersetzt und fuer die Gegenwart erkluert*, III, 252.) Wohlenberg, in Zahn's commentary, adopts the same construction. Not to mention other considerations, the position of *ἐκλεκτοῖς* would have to be a different one if the prepositional phrases were to refer to it exclusively.

6. As is well known, *πρόγνωσις* is a disputed term, some rendering it foreknowledge, others forethought, in the sense of prearrangement, predetermination, predestination. It cannot be my object here to give an exhaustive discussion of this term; I shall

content myself with three brief remarks. In the first place, to take the word here in the sense of foreknowledge, would make the whole phrase rather meaningless. Elect strangers according to the foreknowledge of God, — how unimportant would such a statement have been! Most assuredly they were elect strangers according to the foreknowledge of God, because God knows everything from eternity. Nobody who believes in the existence of an omniscient God will dispute that. But it is hard to see that there would have been any special point in this connection to an allusion to the omniscience of God. In the second place, the noun *πρόγνωσις* occurs in one more passage of the New Testament, and we can ascertain from the connection which of the two possible meanings the speaker had in mind when using the word. The passage is Acts 2, 23, where it is again St. Peter who is employing the word, namely, in his great Pentecostal address. Speaking of Jesus, he describes Him as *τῇ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ ἔκδοτον*, which the Authorized Version translates: "being delivered by the determinate counsel and foreknowledge of God." That Christ was delivered over to the enemies "by the foreknowledge of God" is a strange, illogical statement. Foreknowledge *knows*, but it does not perform an act like the delivering of Jesus to His enemies. Evidently the rendering "foreknowledge" is an unfortunate case of extreme literalness. But if we translate that Christ was delivered over by the determinate counsel and forethought of God, by His decision reached in eternity, then we have a thought which is intelligible and satisfying. Determinate counsel and forethought are synonymous expressions, both describing one and the same act, one stressing the element of will, the other that of knowledge. It is true that Wendt in Meyer's Commentary (on Acts) strongly contends for the translation "foreknowledge." He renders: "By virtue of (*vermoege*) the determinate counsel and foreknowledge (*Vorhererkenntnis*) of God." But let me say it once more, Is it an intelligible thought if we say that Jesus was delivered over by virtue of the foreknowledge of God? Do not all who defend such a translation unwittingly put a different meaning into the English word foreknowledge, employing it as if it meant determination, prearrangement, or something to that effect? We may hold, then, that the only correct rendering for *πρόγνωσις* in Acts 2, 23 is forethought, predetermination. But if such is the meaning of the word in Acts 2, 23, we are compelled to use it in that sense in the passage under consideration, unless cogent reasons should forbid it, and reasons of that kind are lacking.



My third consideration is that the majority of Biblical scholars take the word in the significance which I am defending. The dictionary of Wilke-Grimm-Thayer translates the word forethought, "prearrangement," although Thayer adds a parenthetical remark, pointing out that there are scholars who are not concurring. The new dictionary of Preuschen-Bauer renders the phrase in our passage "*nach Gottes des Vaters Vorbestimmung.*" Gunkel's rendering "*der ewige Ratschluss Gottes*" was quoted before. Moffatt (in *The New Testament, a New Translation*) renders: "To the exiles of the dispersion in Pontus, etc., whom God the Father has predestined and chosen." Goodspeed's translation is very similar: "whom God the Father has chosen and predestined." The opinions of exegetes are not decisive for us, of course. But when scholars who personally reject the doctrine of grace as set forth in the Bible nevertheless, in translating our passage, employ the rendering "forethought," "predestination," "prearrangement," we must say that the position which this article sponsors is enormously strengthened. Let us regard it as established, then, that St. Peter tells the Christians of Asia Minor they are elect strangers according to the predestination of God.

7. The meaning of the whole phrase now is clear. In eternity God resolved that the people to whom Peter was writing should be elect strangers, true Israelites, having their home above. Their blessed state as believers was not an incidental thing, something that simply happened, but something that had been decided upon by God infinitely long ago. It was a gracious, loving resolution, bestowing upon them the greatest blessings. When they were born into this world, the predetermined plan of God concerning them was carried out. They became elect strangers. The words of Peter had to bring home to his readers the great truth that they owed their Christianity entirely to God, who had chosen them for Himself before the foundations of the world were laid. Evidently the forethought of God was the *cause* of their being citizens in the kingdom of Christ. It will be observed that the apostle is here not expounding the whole doctrine of election, or predestination. He is not dwelling, for instance, on what induced God to fore-ordain His children to their high position, namely, His unbounded love and the redemption of Christ. But the point which stands out clearly is that the spiritual blessings which the Christians enjoy have come upon them as the result of a decree of God. What riches of comfort are offered in that declaration! If their faith rests on a decree of God, then they are sure and safe, and nobody

will be able to snatch away their crown. It is evident, furthermore, that, if all our spiritual blessings flow from a decree of God, then they are given by grace and have not been earned, or merited.

8. The significance of the next phrase, *ἐν ἁγιασμῷ πνεύματος*, by the sanctification of the Spirit, has likewise been debated. Some exegetes have doubted that *ἁγιασμός* may here be taken in the active sense, denoting the act of sanctifying, since the prevailing meaning is holiness, a state being indicated ("*der Zustand des Geheiligtseins*," Preuschen-Bauer). But the word may well be taken as describing an act, as Blass's *Grammar* points out, § 109, and Preuschen-Bauer's *Dictionary* corroborates. Certainly the active meaning fits the context far better than any other one. St. Peter is here in brief, forcible words relating what God has done for His children. After stating that the Father has elected them before the foundations of the world were laid, he alludes to the Holy Spirit's activity in their behalf. His work consisted in this, that He sanctified them. *Πνεύματος*, it will be noted, is the subjective genitive. If we inquire a little further into the meaning of the term, we can say that *ἁγιασμός* is the act whereby somebody is made an *ἅγιος*, a holy person, dedicated to God. The term denotes simply the process of regeneration, the creation of a new life, with this connotation, that the new life is pure, holy, God-pleasing. St. Peter reminds the Christians how God carried out His loving decree enacted concerning them in eternity to make them His own; He did it through the work of the Holy Spirit, who entered them with His power and made them believers and thereby members of the holy Christian Church, the communion of saints.

9. Finally, the apostle adds the purpose of their having been made elect strangers, *εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ*, for obedience and sprinkling of the blood of Jesus Christ. *Ὑπακοή*, obedience, is often explained as designating faith, a meaning which the word certainly often carries. But if *ἁγιασμός* refers to the creation of faith, then it would be tautological if this term, too, denoted faith. For that reason the interpretation is to be preferred which explains obedience as a term denoting the Christian life. What St. Peter says is that his readers have been placed in their exalted position in order to show obedience, obedience to the commandments of God, whereby the Father in heaven and the Savior are honored.

10. Another purpose which God had in mind when He made the readers of this epistle elect strangers was that they might be sprinkled with the blood of Jesus Christ (blood here is the objec-



tive genitive). Christ is here, as so often in the Scriptures, thought of as a sacrificial Lamb, whose blood has cleansing power. Every Christian is sprinkled with the blood of Jesus Christ when he through faith enters into fellowship with the Savior. Then there is applied to him that saving flood which washes away all his guilt in the sight of God. But that is not to be a one-time act, never to be repeated. It is rather to continue throughout life, the Christian every day going to the fountain filled with blood and there cleansing himself from the sins and imperfections which do not cease to harass him. We may here compare the line of thought found in 1 John 1, 6, 7, where the apostle dwells on the importance of our walking in light, in purity, just as God is Light, and adds: "The blood of Jesus Christ, His Son, cleanseth us from all sin"; that is to say, sins, missteps, will occur again and again while we are pursuing our journey on the narrow way leading to heaven; but we have this consolation, that the blood of Jesus Christ is there at all times, washing away our sins, if we but be willing by faith to apply it. This, then, is the message of St. Peter as contained in the last two phrases: "You Christians have been called to obedience, to a life of holy service. It is true, sin remains in you, and for that reason you have furthermore been called to be sprinkled ever and again by the blood of Christ, which will wash away the guilty stains whenever they appear."

11. Commentators have not failed to note that Peter in this address, so brief and yet so replete with deep, important thought, is making mention of the three persons of the Trinity: God the Father, who has chosen us from eternity, God the Son, who has redeemed us through the shedding of His blood, and God the Holy Spirit, who has placed us in the new life of faith and love. We have here strong proof that the early Christians distinguished the three divine persons, while, on the other hand, there is abundant proof that they did not believe in three gods, but in one. It is a blessed mystery, and happy are all who, without seeking to establish the doctrine of the Trinity philosophically, will simply follow in the footsteps of the sacred penmen of the New Testament and adore the one great God, giving praise to each one of the three divine persons who jointly effected our salvation.

12. The holy apostle adds to the address a fervent wish, equal to a prayer: "May grace and peace be multiplied to you!" Grace is the favor, the good will, of God. The apostle's readers were in possession of it, and he wishes them an increasing measure of that priceless possession. Peace is that quality in man which results

from a knowledge of, and trust in, the grace of God. Having the conviction that God regards him with favor, the Christian is at peace, is calm and content, realizing that his highest need has been met and his innermost longing satisfied. Peter wishes his readers the ever-increasing assurance that God has forgiven their sins for the sake of Christ, an assurance producing hope, confidence, and heavenly joy. Altogether this is an opening salutation which very well befits the grand epistle it introduces, one of the most comforting books of the New Testament.

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## THE THEOLOGICAL OBSERVER.

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**Christian Unity.** — The *Western Christian Advocate* of September 6, 1928, made its readers acquainted with the principles underlying Christian union. The Sunday-school lesson published in that issue has the heading: "Paul Pleads for Christian Unity" and contains this fine paragraph: "There are still divisions and contentions among us. We bring shame upon the cause of Christ, for unseemly church quarrels create ugliness within the Church and ridicule without. Down the long centuries we may still hear the pleading voice of Paul, urging that we 'all speak the same thing' and that we be 'perfected together in the same mind.' We cannot expect the cause of Christ to prosper in the great world unless His mind rules the mind of the Church." That is good Lutheran doctrine. Luther says: "The Word and the doctrine must establish Christian unity and communion." (IX, 831.) There can be no real union where men do not "all speak the same thing," do not continue in all the words of Christ, disrupt the unity of doctrine. And there must not be an external union in such a case. For "if any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ and to the doctrine which is according to godliness, . . . from such withdraw thyself." 1 Tim. 6, 3—5. If the principle set forth in the *Advocate's* Sunday-school lesson could be established in the Methodist communion, the principle requiring that we "all speak the same thing," the Lutherans and Methodists would soon get together. But the *Advocate* does not accept the principle. Doctrine and unity of doctrine is held by it to be of little importance. It states (November 1, 1928): "A test of a denomination is not found in its loyalty to doctrine. . . . It is not what the Church believes so much that counts as, What will the Church do when confronted by the demands of moral principles?" It is regrettable that the *Advocate* does not always speak the same thing. However, we hope that the Sunday-school lesson found attentive readers. E.

**Lutheran Statistics.** — Rev. G. L. Kieffer, D. D., Lutheran representative of the United States Census Bureau and reference librarian and statistician of the National Lutheran Council, an-



nounces that the Bureau of Census Department of Commerce, Washington, D. C., has prepared a bulletin, which will soon be off the press, with the title *Lutherans*, containing statistical information on the Lutheran Church in America, together with an article by the president or secretary of each larger Lutheran church-body on its "History, Doctrine, and Organization." Dr. Kieffer calls attention to the difference in computation as between the census of 1916 and that of 1926. In 1916 the confirmed membership was given. In 1926, however, all baptized persons were counted; this explains the huge growth in numbers, which has deceived some of the uninitiated. To get figures for 1926 which might be compared with those of 1916, the census lists of 1926 have a rubric for members thirteen years old or over. Evidently this rubric will serve as a fairly reliable basis when we wish to compare the present strength of Lutherans with that of 1916, although, of course, as Dr. Kieffer says, this rubric can be only approximately the confirmed or communicant membership for the Lutherans. In 1916 the United Lutheran Church had 996,910 baptized members; in 1926, 1,214,340. In the former year its confirmed members numbered 763,596; in the latter its members thirteen years or over numbered 865,844. The figures for the Synodical Conference are as follows: Baptized in 1916, 1,201,232; in 1926, 1,292,620. Confirmed members in 1916, 777,701; in 1926 the number of members thirteen years old or over amounted to 860,021. The bulletin can be obtained from the Government Printing Office, Washington, D. C., for a nominal sum or else through the cooperation of local Congressmen or United States Senators.

**The Parish-School Problem.**—Under the heading "Learning from Others on the Parish-school Problem" the *Lutheran Standard* of November 10, 1928, makes a powerful plea for the maintenance and promotion of Christian day-schools. "The denominations," it says, "which lead in establishing and maintaining parish-schools in our country are the Catholics and the Missouri Synod." Speaking of the Roman Catholic Church, it declares: "Unmeasured sacrifices are made by the Catholics for their schools. Think of the enormous school-buildings some churches erect and also of the homes for the sisters, to say nothing of their magnificent churches. Now, we surely do not approve of the methods which they put in practise at times in attaining money for their buildings and carrying out their work; nevertheless, they make sacrifices. Half the parishes have their schoolhouse, 'born with toil, raised by love, and sustained through love,' as they will have it. Parents are asked to contribute one dollar a month for each child as school-fee. Books are also to be bought by the parents."

Of the Catholic schools, Joseph A. Dunney writes: "The Catholic school in our beloved country is the very corner-stone of Catholicism, and only from the fruits of Catholic education shall we know the Catholicism of the future; the pupils of our schools to-day are the Catholic laity of to-morrow." Commenting on this, the *Lutheran Standard* remarks: "A Catholic layman recently said to me, 'The parish-school is the backbone of our Church.' When one

reads and hears these expressions, one wonders whether they are imitating the Lutherans, or *vice versa*; for the Missourians, for instance, say: "The roots of strength of the Missouri Synod lie in its parochial schools."

Speaking of "The Missouri Synod and Her Schools," the writer continues: "What can we learn from the Missourians? First of all, they have the proper spirit. They attempt to uphold the boast of the Lutheran Church that it is a teaching Church. It is true, there are also some within the Missouri Synod who do not wholly support those who are in the vanguard of child-training; nevertheless, it has established a commission in its midst whose primary purpose is to establish parish-schools and so raise the training of youth to the proper standard. In order to be successful in this most sacred duty toward youth, it imbues the students with the proper spirit, so that, when they receive a charge, they take up the work with alacrity."

After having shown that the Missourians really heed Luther's advice to "help, and provide for, our youth" and not to receive the grace of God in vain, the article points to the progress which the Missouri Synod has made, and still is making, in establishing schools. Then the question is answered, "How does the Missouri Synod start its schools?" We read: "Usually the pastor makes the start. Here in Detroit, for example, I was told that a certain pastor gathered children about a table in his dining-room and thus began a school. The pastor lived up-stairs with his family, and the lower floor, having partitions, was used for church and school. . . . Here, then, we have a case which reveals the spirit that starts a school. Usually they have a humble beginning, as does all mission-work. The way in which Missouri gets its schools is by starting. . . ."

Speaking of his own Synod, the writer says: "Our Synod, too, has some parish-schools left. Though they are few in number, yet they are being recognized as the best thing discovered as yet. There seems to be an awakening at the present time within the bounds of our Synod respecting elementary education. Earnest Christians are beginning to realize that it is one of the greatest crimes within the Christian Church to cut down on elementary education. Education is to prepare the child for future life; but if the child is to receive that niggardly half-hour a week in religious instruction with an untrained teacher, can any one expect him to be grounded and founded in that one thing needful—the Word of God? Those who are faithfully persevering in the arduous task of maintaining parish-schools in our midst are sincerely hoping that God may speed the day in which those erring on child-training will be enlightened and will join in with the builders." MUELLER.

**The Chief Issue in the Church To-day.**—On this subject an editorial in the *Presbyterian* says: "Oftentimes we assert that our modern struggle is over the person of Christ or the inerrancy of Scripture or the origin and mission of the Church, and perhaps in these three we do include the ancient group of contestants; but they do not cover the territory where the conflict is now most severe, since to these has been added the final and supreme court as extolled by



Modernists, which we speak of as the *Christian consciousness*. By it is meant that we cannot be under obligations to accept anything in religion that is not real to this high tribunal, before which all cases in question must be brought. The truth and the fallacy are both so apparent here that one is surprised that men do not immediately see both the facts and the fancies that the exalted phrase suggests. We all admit, who have welcomed the intellectual freedom in religious thought that was ushered in at the Reformation, that the human reason is given us of God to be employed in the search for the highest religious truth as well as in other scientific truth. It is not here that Protestants stand apart. It is rather on the question as to how far the unaided human reason can carry us and whether reason is sufficient, or if Revelation is necessary in order to attain the highest truth. Those who insist that the *Christian consciousness*, which is another phrase for the *human reason*, is the final court, do not seem to see that this is veneered rationalism, pure and simple, and so must ultimately lead to the same goal." Continuing, the editorial correctly points out that the only proper and unshakable norm of doctrine are the unerring Scriptures.

**French Translation of Lutheran Confessional Writings.**—The *N. L. C. B.* recently contained the following interesting item: "For the first time in four hundred years the Protestants of France have published in their own language Melancthon's Apology of the Augsburg Confession and Luther's Smalcald Articles. The book, consisting of 368 pages, paper-bound, issued by the publication committee of the Paris Synod, comes from the press of E. Lanier, Caen, France, and is a translation from the original languages by the Rev. Edward Roehrich, pastor of the Lutheran Church at Elbeuf. The funds for the publication of this most important Lutheran book were supplied from America through the Executive Committee of the Lutheran World Convention.

"Pastor Roehrich, who has added to his translation many explanatory annotations of importance, writes to the National Lutheran Council his belief that the publication will bear much fruit in his country. Concerning the value of ample religious literature, he says: 'The older I grow and the more experience I acquire, the more I become aware of the fact that the means of evangelization which we use among ourselves is superficial and that the successes of which one boasts in the so-called Evangelical circles are not lasting ones. I often meet Catholics and indifferent people who tell me that they formerly frequented religious meetings, but do so no longer. The seed grows, but it does not bear fruit. Why? Because one does not possess sound doctrine. One is satisfied with sentiment, building on sand.'

**The Pastor's Most Important Work.**—"In the *Christian Advocate* of October 4 we read an article based on the familiar questionnaire. The professor of religious education in Northwestern University asked four hundred and sixty-six Chicago ministers to list thirteen 'exercises or activities' in the order of their importance. The majority of the clergymen made pastoral calling by the minister of

first importance. Its value, says the writer of the article, is three-fold: 'It may (1) help the person or family called upon; (2) the pastor; (3) the organization called the church.' Of these three, the first is made of least importance, since 'the pastor is no longer the social and educational leader that he was a century ago' and spiritual problems, family prayers, and the like do not receive first place when the pastor calls. He does get something for himself; a great deal, in fact, if he is open to the influence of direct personal contacts. But, says the discussion, the great value in the visit of the minister to the home of the member shows the way the complex activities of a modern congregation are adjusted to each other. 'It keeps the machine running smoothly,' is the essence of this section of the article.

"We know of some people who wonder what the thirteen departments of a minister's work can be. We therefore quote the list concerning which inquiry was made in the order in which they were ranked by the questionnaire: 1. Pastoral calling by the minister. 2. Providing for the teaching of children in the Sunday-school. 3. Preaching. 4. Supporting missions — home and foreign. 5. Maintaining the family altar. 6. Promoting moral and civic reform. 7. Having children attend the church services. 8. Having inspiring music for the church services. 9. Maintaining the prayer-meeting. 10. Keeping up benevolences. 11. Promoting good fellowship through church socials, suppers, etc. 12. Maintaining a large circulation of church-papers. 13. Conducting special evangelistic campaigns." (*Lutheran*, October 18.)

The Pastoral Letters of St. Paul treat the activities of the pastor quite fully. They show which of the above questions the apostle would have stricken from the questionnaire, what additional questions he would have inserted, and what are the most important ministerial activities. He says, for instance: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: Preach the Word." 2 Tim. 4, 1. 2. E.

**Anglicanism Turning towards Rome.** — We take the following item, which paints a sad and dark picture of conditions in the Anglican Church, from the *Australian Lutheran*: —

"The Romeward movement in the Church of England has, it is true, through the rejection by the House of Commons of the Revised *Prayer-book*, received a temporary check. It is said that there are two thousand Anglican priests working in the interest of Rome. To what extent they have succeeded C. H. Ross shows when, writing to the *Australian Church Record*, he says: 'Having recently returned from a five months' tour of England, it is with great regret that I have to say that among all the changes that have taken place during an absence of fourteen years (except for short leave from France during the war) the most astounding is the great change that has taken place in the Church of England. Almost under the shadow of one of the most evangelical cathedrals left was a church which advertised the times when Mass was said and when confessions



could be heard, and in another church an image of the Virgin Mary and Child was surrounded by lighted candles; and in many churches a side-chapel was roped off as especially sacred, owing to the elements' being reserved there. In many of the parish churches (which fourteen years ago were quite moderate) are offered for sale Eucharistic and John Bull tracts, which openly advocate prayers for the dead, adoration of the Sacrament, and daily mass, etc."

**A Fascisti Judgment of Rome.** — The *Sunday-school Times* writes: "The Italians know Romanism from first-hand experience, and the Fascisti are by no means committed to antipapal hostilities. Yet in *Il Regime Fascista* for April 4, 1928, one gets a clear statement of the logical contradiction between a Catholic's religion and his patriotism. 'That which is possible to a Frenchman, an Englishman, an American, a German, namely, to declare oneself both a believer and an American or an Englishman, is impossible to an Italian. He is ever constrained in his profession of either religious or national opinion to make mental reservations such as, "I am devoted to my country within the limits traced by the Holy See. My patriotism is strong and deep, but must be absolutely subordinated to the direction of the Holy See and to the secular ends which it pursues." The Pope is master not only in matters of doctrine, but also in those relating to morals, and seeing that politics are an aspect of morals, we have the reason why the two-headed man and the two-headed party are absurdities. Both past and present show it.'"

That these statements are not exaggerated is clear to all who consider the insistency with which Rome supports its claim to temporal power.

MUELLER.

**Quaker Propaganda.** — As *Time* (November 10, 1928) reports, "a circular vigorously urging the doctrine of the Quakers was distributed in the mails, signed by Jesse H. Holmes, professor of Philosophy, Swarthmore College; Roscoe Pound, dean of the Harvard Law School; J. Russell Smith, professor of Economic Geography, Columbia University; Thomas A. Jenkins, professor of the History of the French Language, University of Chicago; Albert T. Mills, professor of History and Political Science, James Millikin University." The report continues: "Although in course of ten years the Quaker has come to represent the very personification of the pacifist spirit, the circular explains that militarists are not excluded from membership in the society. This point and others made in the circular were explained by the fact that the Quakers have never formulated any fixed creed. They have no body authorized 'to dictate to the members as to doctrine or conduct.' Addressed to the 'scientifically minded,' the circular declared that it did not seek the attention of those satisfied with 'the Apostles' or the Nicene Creed, the inerrancy of the Bible, the virgin birth of Jesus, and the verity of the miracle stories of the Old and New Testament.' God goes by many another name among Quakers: 'the Seed, the Inner Light, the Inspeaking Voice, the Christ within, the Word, the Hidden Dynamo, the Super-self, the World Father.' And 'religion as we understand it has nothing to fear from science.'"

*Time* reminds its readers of the fact that "the first two Quaker maidens, Mary Fisher and Ann Austin, on disembarking at Boston in 1656, were waited on by the hangman. All books found in their possession were burned, and the two maidens were clapped into jail, kept there for five weeks, and returned to England. Thereupon the people of Massachusetts passed a law which threatened that the next Quakers would get one ear lopped off and, if they would come back, the other ear. Then their tongue would be pierced by a red-hot iron. But Quakers came nevertheless, though four of them were hanged, one being a woman."

At present the Quakers, divided into different sects, number 115,963 in our country. The circular letter was sent out by the Advancement Committee of the Friends' General Conference. Such a religion as advocated in the circular certainly has nothing to fear from an atheistic and ungodly science; there is no religion left in it for which to fear.

MUELLER.

**The Errors of Modernism.** — The *Presbyterian* of October 4 contains a valuable editorial in which "the mistakes of Modernism" are pointed out. Seventeen of them are enumerated, a brief summary of which is here submitted: Modernism thinks that it is new; it believes that it is synonymous with value and progress; it thinks that the unaided human intellect can deal effectively with the great problems of the soul; it looks upon the Bible as man's best word about himself and God instead of regarding it as God's best word about Himself and man; it holds divine revelation to be uncertain, untrustworthy, and superfluous; it looks upon social reform as more important than theological declarations and principles; it regards sin as a disease and a misfortune, to be dealt with pathologically; it believes that culture, and not spiritual new birth, can eliminate the destructive influence of transgression and put man in right relationship with God; it thinks that Calvary represents man's doing his best for God, whereas really it represents God doing His utmost for man; it declares that a creedless church and a creedless personality make for liberality and self-expression; it looks upon prayer as simply a wholesome, subjective exercise, with no power as a procuring cause; it holds that sincerity of belief, regardless of whether that belief is right or not, is sufficient to procure divine approval; it believes that the teachings of Jesus are subject to human revision and correction and hence are not vital and authoritative; it teaches that traditional Christian beliefs are discredited by the discoveries of modern science and archeology; it brands belief in an authoritative Bible as obstructive and non-progressive; it asserts that scholarship is incredulous and skeptical as to the experiences and beliefs of Christian people and hence radical; it holds that the final court of appeal in all matters of faith is human experience rather than Jesus Christ.

In another issue of the *Presbyterian* there appears a translation of a French article on Modernism, in which this evil tendency is likewise very ably portrayed. The writer says, for instance: "Modernism pursues a middle course between negation and affirmation.



A Modernist is accustomed to employ words or phrases obscure or of double meaning. He avoids precise and clear definitions. The vague, fluid, suit his purpose better. He purposely practises the art of ambiguity. By this means he is able to introduce himself into *milieu* the most orthodox. It is not so much by what he says that the Modernist is discovered; it is rather by what he does not say. The portions of Holy Scripture which do not suit his purpose he keeps under cover. He cultivates the art of employing certain formulas in a double significance, the subtlety of which device is not likely to be detected by the young and uninstructed hearer." It is precisely for this reason that there is much more Modernism in the Church of to-day than the ordinary Christian suspects.

**Fosdick's Union Church.** — "There is such a thing as denominational communalism. At least something is appearing which may be called that in the life of our denominational Christianity. The new church being erected on Riverside Drive, in New York City, by the Park Avenue Baptist congregation, of which John D. Rockefeller, Jr., is a member, and the Rev. Harry Emerson Fosdick is pastor, has announced an open membership, in which all disciples of Jesus Christ may enroll and become communicants. The idea is that there shall be no difference, no question raised except discipleship. That is going a good distance; yes, perhaps so far that the old Baptist restrictions will slough off in an effort to substitute therefor *one simple condition for membership, namely, the acknowledgment of a willingness to follow Jesus Christ as a sincere disciple.* Moreover, this is not all, for this announcement implies that members of other denominations shall be accepted upon the confession of faith which they have previously made and the form of baptism they have previously accepted." (*West. Christ. Advocate*, Sep. 27.)

The union proposed by the Rev. H. E. Fosdick is planned along broad lines, and we hope it will go through. This church is going to stress one article, the duty of taking Christ for an example, and if all those join whose religion consists, first and last, in obeying the Moral Law, as exemplified by Jesus, it will become a great church. The Unitarian friends of Fosdick will join, of course. It is their religion. The Catholics ought to join. That is, after all, the one great point in their religion, salvation through keeping the Law. A little thing like the papacy ought not to keep them out. Many Methodists will join. The *Advocate* is already half willing. It comments on the plan proposed thus: "The papers are recognizing this as present-day '*communal denominational Christianity.*' It certainly is broad. Emphatically it is liberal. It is something new among Baptists. We should not be surprised to see the membership of this faith rising here and there over the country repudiating such action. Denominationally it is fatal. As Christian procedure it is commendable. After all, why should not Protestant believers be able to pass from one communion to another without the question of ritualistic forms being raised? Perhaps the day will come when such action will be taken and such consent prevail throughout Protestantism." A little thing like prohibition ought not to keep these Arminians out. Those

Lutherans who do not believe in the vicarious satisfaction ought to join. A little thing like the deity of Christ will not keep them out. Where self-righteousness rules, the deity of Christ is of minor consideration. The one article of the proposed union church strikes a most popular note. And we hope this church will take in all that belong in it. Then the issue between the churches will be most clearly drawn. There are but two religions in the world, the religion of work-righteousness and the religion of justification by faith. It would be a fine thing if all who in their hearts believed in work-righteousness would form one visible organization. Then those who believe in justification by faith could more easily get together. It would not be unionism. For with the thoughts of all concentrated on this one article, with all hearts living in this article, any deviation from the truth is bound to be overcome. E.

**The Christmas Problem Confronting the Modernist.** — He must expatiate on the wonderful event of Christmas, but he does not believe in this wonderful Person, the God-man. He must make much of Christ, but cannot make this much of Him that He is God over all. This is his problem: How near can one come calling Christ God without actually calling Him God? In an editorial, "The World Returns to Bethlehem," the *Western Christian Advocate* offers this solution: "Why has Bethlehem surpassed in historic splendor the glory of ancient Rome, which sat on her seven hills and from her throne of beauty ruled the world? Why has it survived the matchless achievements of Corinth, whose sculptors wrought upon her pillars, whose artists drew upon her canvas, whose poets sang of her argonauts until all the world hailed her mistress of the seas? Why has it triumphed over Athens, the mother of the most incomparable intelligence humanity has ever released from the depths of its unfathomable mysteries, setting in the imperium of eternity a galaxy of never-waning splendor for a thousand generations of men? . . . Wherein is Bethlehem's preeminence? Within its confines was born a Redeemer, sent from God, anticipated by serious minds among all nations. . . . Bethlehem has become imperishable through the birth of a Child who became to the eyes and to the heart of mankind the incarnation of the living God. He was a gift. Man had nothing more sublime than a manger in which to receive Him. He appeared among the lowly, but was rich in power and might. He contained within Himself the almighty, unwasted energies of Deity. He came to make way for the God of all grace to roll the surging tides of life and rapture again into the human heart until it should sing a new song, even that which carries the refrain of 'The Lamb of God which taketh away the sin of the world.' Bethlehem cradled the world's Redeemer, even Jesus the Christ." Many a good Methodist will put the Christian meaning into these words. And the Modernist Methodist will find *his* meaning expressed in them. — The same issue, by the way, contains an article by G. Elliott, editor of the *Methodist Review*, which the Modernist will find hard reading. For instance: "In that most ancient hymn *Te Deum Laudamus* we sing: 'Thou art the King of Glory, O Christ; Thou art the everlasting Son of the



Father. When Thou tookest upon Thee to deliver man, Thou didst humble Thyself to be born of a Virgin.' . . . Jesus Christ was the eternal Son of God, begotten of His Father outside of all earthly years. . . . Christ is both Son of God and Son of Man." But then, further on, Bishop Henderson writes: "This is why Christmas is supreme. God has come in Christ. Christ is not the noblest human of all humans. Christ is God revealed in human life. Christ is like God, and God is like Christ." E.

**Meditation Chapels.**—Writing under the heading "Come unto Me," *Time* (December 10, 1928) reports the opening of a "meditation chapel" in Hotel Biltmore in New York. This movement is one distinct from that of the Gideons, who provide Bibles for hotels. We read: "Hotel guests, not managers, took the initiative in the first effort to bring religion into the hotel. They were two traveling salesmen and an insurance agent, who happened to be crowded together in one hotel room, in Boscobel, Wis., thirty years ago. As earnest Christians, they lamented that no Bible was handy. They organized the society of Gideons, which aims to place a Bible in every hotel room in the world and has distributed nearly a million copies. Last week it was a hotel manager, John McEntee Bowman, president of the Bowman Biltmore Hotels Corporation, who took the initiative in a new effort. On the third floor of Hotel Biltmore in New York a 'meditation chapel' was opened for guests and employees alike. It contains benches and a small altar, on which flowers will be kept fresh every day. Over the altar is the inscription: 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.' Matt. 11, 28. Similar 'meditation chapels' will be installed as soon as practicable in all other hotels operated by the corporation. Said Mr. Bowman: 'The presence of one spot in the hotel dissociated from the worldly things of life and dedicated to the God we profess to serve, is now recognized as a spiritual necessity.'"

By all means, let the Gideons now furnish the "meditation chapels" with Bibles in order that those who enter them may find something worth while on which to meditate. MUELLER.

**Translations of the Bible.**—A recent pamphlet of the American Bible Society says: "Due to its efforts and those of the British and Foreign Bible Society, the National Bible Society of Scotland, and other similar organizations, the Bible in whole or in part has been translated into more than eight hundred and fifty languages and dialects. In very few of these languages is there an entire Bible or even an entire New Testament. There are still many parts of the world where the Word of God cannot be sown because this barrier of language has not been conquered. At times there is no written language or grammar that can be used. If the Bible is to be the first book printed in any tongue, a difficult and exacting piece of work must be carried on. Such work presents itself all over the world. More than seven hundred languages and dialects spoken in Africa were listed at a conference held two years ago at Le Zoute, Belgium. In only two hundred and fifty-four of these was any part of the Scrip-

tures available. The entire Bible could be obtained in only twenty-eight languages and the entire New Testament in but fifty-nine. If the field is the world, extensive labor is still to be done before the entire field can be sown."

FR. BRAND.

**The Anti-Death Treatment.** — When will the sure death-preventive be discovered? Of late men have been growing very hopeful. On December 1, 1928, they were told of the immortality of the cell. Dr. Alexis Carroll, of the Rockefeller Institute for Medical Research, was quoted in the daily press as follows: "The cell is immortal. It is merely the fluid in which it floats which degenerates. Renew this fluid at intervals, give the cell something upon which to feed, and so far as we know, the pulsation of life will go on forever." This death-specialist bases his faith on experiments he has been making for sixteen years on cells from the heart of a chick embryo. Dr. Frank McCoy is very hopeful. He is trying to find a way of renewing the life-giving fluid, and while not looking for actual physical immortality, he guarantees that by following his directions "a man should easily live beyond the allotted 'threescore and ten' years." On September 12, 1928, the world was told: "Science is on the verge of discovery of the difference between life and death, Prof. Frederick G. Dorman told members of the British Association for the Advancement of Science to-night [at Glasgow]. The lecturer said: 'At the very gate between life and death the physiologist A. V. Hill is on the eve of a discovery of astounding importance, if, indeed, he has not already made it.'" This death-specialist then goes on to inform all those interested that the living cell contains within itself the seeds of death, called autolytic enzymes, which are capable of hydralyzing and breaking up the protein components of the protoplasm of the cell, and that as long as the cell lives, these enzymes do not act. So we must, it appears, simply keep the cell living, and death will not ensue. On October 2, 1927, the patient had been cheered by this item: "At the biochemistry session of the American Chemical Society in Buffalo somewhat startling assertions as to the origin and maintenance of life were made by various speakers. A claim for potency of life revival after death in adrenalin was made, and the case of a youth who had been lifeless for fifteen minutes being restored to animation was cited. Many persons in the future will be resurrected from death in like manner, was the prophecy. However, Prof. Treat B. Johnson, of Yale, went further than resurrection and claimed creation as a future attainment. He asserted the possibility of the origination of life in the laboratory. He quoted Huxley as holding that to be possible as far back as 1870 and said that great progress had been made in that direction. However, he admitted that 'we have a long road to travel to reach the anticipation expressed by Huxley.'" Meanwhile Dr. Serge Voronoff is busy grafting monkey glands on men. In June of last year he made a proposal to thirteen centenarians living in England and Scotland that he would do a gland operation free for them, which would give them forty more years of life. (Only three showed any inclination to accept the offer, and only one of these a real desire. We do not know



whether he actually received the treatment. But we do know that in 1927 Mr. Alfred Wilson, of London, got his new set of glands, transplanted from a monkey. He was seventy-two years old, felt like a young man, was ready to remarry, and was prepared to lecture on his experience on May 12 in the greatest hall in London. The eager audience of old men heard that Mr. Wilson had just died of angina pectoris. The treatment had given him just two months of artificial vigor.) In 1922 Arthur Dougherty Rees, a noted biologist, declared that the transplanting of monkey glands and other "minor" operations were not needed to prolong human life. Applied psychology will do it. The formula "three-score and ten years" is unscientific. Superstition is to be blamed for it. Man has been taught that he must die between sixty and seventy, and the fear of death brings on death. The formula of Rees is: "Fear nothing and live forever." "In order to maintain life, we must first of all suppress all tendencies which destroy life." Voronoff's centenarians had outlived their desire to prolong their lives. Dr. Joseph R. Hawley would be *their* man. It is not known whether he is still practising, but back in 1899 he claimed to be in possession of a remedy that would restore and preserve youth. The Chicago Clinic School published the details. The lymphatic gland of the goat forms its basis. The injection of this fluid will prevent the degeneration of the bone. A dog fourteen years of age was given the treatment, and after two months he was as active as a pup. Experiments performed on several human beings produced the same gratifying results. The doctor did not claim that his hircine fluid would produce immortality, but it would prolong a man's life, possibly double his years. We do not know whether the Brown-Sequard remedy and Dr. Loeb's (Chicago) mixture of salt and goat-blood are still on the market. Probably not. For now we have adrenalin and the immortal cell. — These death-specialists have not learned the first principle of therapeutics. They are fighting a symptom. They should attend to the root of the trouble. Death is the wages of *sin*. If they could eliminate sin, the symptom would at once disappear. Furthermore, what will it avail man who is sick with sin to have his life prolonged forty years through the insertion of monkey glands or the observance of a scientific mode of living if eternal death still be his fate? The forty years would only be an additional curse.

E.

**Mohammedans Check Mission-Work.**—The *Presbyterian* reports that recently a treaty was concluded between England and America, on the one hand, and Persia, on the other, with regard to religious teaching in mission-schools. The treaty is very significant, inasmuch as it shows how Christian mission-work is being checked by anti-christian opposition. The report reads: "The Presbyterian Board of Foreign Missions has received word with regard to new treaty arrangements between Persia and Great Britain and between Persia and the United States dealing with religious freedom. The agreement which has been reached between the missions of the Board and the missions of the Church of England and the Persian government with regard to mission-schools provides that the schools shall not be

required to teach the Koran or Moslem law and that they shall not be allowed to teach the Bible as a required subject in the curriculum to Moslem students; that they may teach the Bible freely in the curriculum to non-Moslem students; that they may use the writings of great teachers and prophets in their ethics courses for all students; that they are not to be estopped from any religious teaching or influence for all students outside of the regular curriculum; that the schools shall conform to the government educational courses, and that their graduates shall have the same privileges and standing as graduates of the government schools."

Since the majority of Persian students who attend the mission-schools are Moslems, this treaty practically eliminates the teaching of the Christian religion in institutions founded for that very purpose. Heathen and Mohammedan opposition to the Gospel is a challenge to all Christians to be more earnest and persistent in praying, "Thy kingdom come."

MUELLER.

#### Glances from the Editor's Window.

Dr. Theo. Zahn, says the *N. L. C. B.*, has passed his ninetieth birthday in full vigor, physically and spiritually. On that day he was honored by the city of Erlangen, which conferred upon him the title of "Honorary Citizen" and renamed a street in the city after him — *Theodor Zahn-Strasse*. We rejoice in the fact that Zahn is a conservative theologian, who has done yeoman's service in combating negative higher criticism in the field of the New Testament, even though we cannot endorse all of his views.

Dr. G. U. Wenner, pastor of Christ Lutheran Church (U. L. C.), New York City, has served his church sixty years. Not only has he never had another pastorate, but the congregation has never had another pastor. We suppose that this case is without parallel in the Church of to-day.

In China, Prof. O. R. Wold, president of the Lutheran Theological Seminary at Shechow, near Hankow, died. He likewise was president of the General Assembly of Lutherans in China, comprising the missions of a number of European and American Lutheran bodies.

The Baptists of North America have sustained a serious loss through the death of Dr. Edgar Young Mullins, president of the Louisville Theological Seminary, who passed away recently at the age of sixty-eight. His books, in which he opposes Modernism and antichristian philosophy, are clearly written and deserve careful study.

Princeton Seminary lost its senior professor when Dr. Wm. Brenton Greene, Jr., died on November 16, 1928. He occupied the chair of Apologetics and Christian Ethics. For forty-five years he served the institution.

Scotland mourns the death of Dr. George H. Morrison, a gifted preacher, who recently died at Glasgow at the age of sixty-two. He served as Moderator of the General Assembly of the United Free Church in Scotland and was an assistant editor of the *New English Dictionary*.

According to the *Christliche Apologete*, 1928 marks the first time that nuns of the Roman Catholic Church have been given permission by the church authorities to go to the polls and to vote. Not exactly unintelligible!

The fears of the Evangelical party in the Church of England with respect to the appointment of a successor to Dr. Davidson as Archbishop of Canterbury have come true. Dr. Lang, till now Archbishop of York, has been elevated to the position of Primate of the Church of England, which means that a determined representative of the High Church party, one who has been working vigorously for union with Rome, will head the Anglican Church. Dr. Temple, Bishop of Manchester, has been given the position of Archbishop of York. It will be interesting to watch further developments.



"The *Church Monthly*, in a recent editorial, expresses the following unusual viewpoint: 'We believe the day will come when there will be no more Sabbath-schools in the Episcopal Church. All schools for religious instruction should be held on week-days. Sabbath is the day for worship and rest, and the children should be gathered on that day and trained in the art [!] of worship and the value of the Eucharist.'" We cull this from the *Lutheran Standard*. The position of the *Church Monthly* does not seem to rest entirely on sound foundations. High-church ideas taken over from Romanism apparently are responsible for it in part; but its advocacy of week-day instruction in religion strikes a responsive chord in us.

## BOOK REVIEW.

The following **Synodical Reports** have appeared: —

1. Of the *Texas District*, at whose sessions a German paper was read by *Rev. E. F. Moerbe* on Article VII of the Formula of Concord, "The Holy Supper of Christ," and an English one by *Rev. E. M. Robert* on "Stewardship and Its Application to the Modern Needs of the Church."

2. Of the *Ev. Luth. Synodical Conference*, at whose sessions *Prof. W. Arndt* read a paper on "Jesus Christ, Our Only and Eternal High Priest."

Both of these reports were printed by Concordia Publishing House, St. Louis, Mo. Price of the first one, 45 cts.; of the second, 50 cts.

3. Of the *Kansas District*, at whose sessions a German paper was read by *Rev. Th. Juengel* dealing with "The Inspiration of the Scriptures," which has also been done into English. The report appears as the convention number of *Der Lutherische Bote von Kansas*. Order the special numbers from Mr. John Schimke, 105 E. Seventh St., Newton, Kans., or from Concordia Publishing House, St. Louis, Mo. State whether the German or English report is wanted. Each, 15 cts.

**Rex Amoris.** By *G. L. Wind*. 344 pages. \$1.75. (Concordia Publishing House, St. Louis, Mo.)

During the winter months, when cold evenings keep one indoors, such a book as *Wind's* new novel *Rex Amoris* makes good, wholesome reading for young folks. Since the literary market has much to offer in these days that ought not to get into the hands of Christian young people or any one else, attention ought to be called to such literature as is both interesting and edifying and neither wasteful of time nor harmful to the soul.

J. H. C. F.

**Four-Hundredth Anniversary of Luther's Small Catechism.** 1529 to 1929. By *John Th. Mueller, Ph. D., Th. D.* 65 cts. (The Lutheran Literary Board, Burlington, Iowa.) Order from Concordia Publishing House, St. Louis, Mo.

The title of the essay given above is the one printed on the outside cover. The inside title-page states the subject to be "The Small Catechism of Dr. Martin Luther, a Most Precious Gift of the Reformation of the Church." The essay is divided into eight chapters, in which the author briefly sets forth the history and the excellencies of Luther's Small Catechism. The work is of small compass, comprising but thirty-seven pages,

but it appears in a make-up which may almost be called luxurious, there being five reproductions from the 1536 edition of Luther's Small Catechism; and the paper, printing, and binding are of a very attractive kind. Dr. Mueller summarizes well what the Lutheran Church and prominent educators have said in praise of Luther's Small Catechism. On account of its artistic appearance the book lends itself well for gift purposes.

**Minutes of the 69th Annual Convention of the Augustana Synod of North America** at Des Moines, Iowa. (Augustana Book Concern, Rock Island, Ill.)

In this publication, which really represents a formidable volume, the reader will find authoritative and complete information on the work of the Augustana Synod. The report proper comprises 353 pages, to which is added an appendix of about 150 pages containing statistical reports.

The firm of *Johannes Herrmann, Zwickau, Sachsen*, has published the following:—

1. **Das Warten der Gerechten wird Freude werden.** Kurze Betrachtungen fuer die Advents- und Weihnachtszeit. Dargeboten von *Martin Willkomm*. M. 1.25.

These are beautiful meditations on Scripture-passages for each day of the Advent season, including First and Second Christmas Day. We take pleasure in recommending this little collection to the brethren.

2. **Luther und die Musik.** Von *Dr. Karl Anton*. Dritte Auflage. M. 1.50.

This is a worthy discussion of the relation in which Luther stood toward music. The theme is an enchanting one, and the author has done his work admirably.

**Allgemeines Gebetbuch.** Herausgegeben im Auftrag der Allgemeinen Evangelisch-Lutherischen Konferenz (Lutherisches Einigungswerk). Sechste, voellig neubearbeitete Auflage. M. 4.50. (A. Deichertsche Verlagsbuchhandlung [Dr. Werner Scholl], Leipzig, Germany.)

This is an important publication to which we should like to draw the attention especially of those brethren who are interested in collections of prayers. The book consists of two parts. The first offers prayers exclusively, namely, prayers for every day, for the great festivals of the Church, and for special occasions, situations, and afflictions. The second part is called *Kirchenbuch*. It contains the three Ecumenical Confessions, the Augsburg Confession (Articles I—XXI), Luther's Small Catechism, and, in addition, prayers that have to do with official acts of the Church, such as Baptism and Confirmation. An appendix contains prayers for the Church, the pastor, and missions. The make-up of the book is in keeping with its stately contents.

**The Faith of Lutheranism.** By *Dr. J. L. Neve*, Professor of History of Doctrine and Symbolics, Hamma Divinity School, Springfield, O. 20 pages.

This essay was originally read before the Pittsburgh Synod of the United Lutheran Church at Rochester, Pa., and afterwards published in the *Lutheran Church Quarterly*. The interest which it aroused and which, no doubt, moved the publishers to print and spread it in pamphlet form

is perhaps explained by the peculiar principles which the author champions. On the one hand, he manifestly endeavors to lead his readers to a deeper appreciation of the Confessions of the Lutheran Church, while defending his Church against the charge of "a stationary creed and of a stagnant theology." On the other hand, he takes the attitude that the "Church of Christ, if it is a truly living Church, will continue to grow *through a deepening of the comprehension of Scripture*" (p. 20). "This growth and further development must be on the foundations of the testimony of the apostles and upon the shoulders of our Fathers" (p. 20). "We look upon our Confessions as guides. They are not necessarily the last word. . . . Every age should try to make a contribution to further truth by a deeper understanding of Scripture. In this way our dogmaticians should develop from generation to generation. We should not demand a stagnant theology. But all the sane development must be upon foundations laid in the ancient creeds and in the Confessions of the Reformation" (p. 10). "It is in the light of this Word that the Church of every age *must reexamine her confessional literature*. If in so doing she should gradually come to the conviction that *her religious experience has expanded and deepened to such an extent that she is ready for a restatement of the fundamental truths of Christianity*, then there is in principle no objection to such a step" (p. 6). In view of these statements, in which the author champions emphatically that sinister thing which has wrought such untold havoc in the Christian Church, — *Lehrfortbildung*, — we can readily understand why his essay should excite so deep an interest in the Merger at this time. It points to a new way, which the Church with which the writer is affiliated, seems very willing to go, but which will ultimately spell disintegration and ruin. For *Lehrfortbildung*, in the last analysis, has but one meaning, namely, *Lehrumbildung*; or development of doctrine means destruction of the Bible doctrine. We to-day can hope for no such expanding and deepening of our religious experience that it will be necessary to restate the fundamental truths of Christianity. Our Confessions are so deeply imbedded in the Holy Scriptures that every "expanding" or "deepening" beyond them is tantamount to a departure from the Word of God. The attitude of the author towards the Confessions is fundamentally wrong. To a loyal Lutheran the Confessions of his Church are more than mere "guides"; they are the clear, pure, and unadulterated declaration of the doctrines of God's Word. It is for this reason that he subscribes to them not *quatenus*, but *quia*, and this as a conviction based upon careful, conscientious study of both the Bible and the Confessions. Only a Church so grounded can hope to outlast the dreadful onslaught of enthusiasm and Liberalism. A Church that looks forward to "development of doctrine" is on the road to Liberalism by way of denying the *sola Scriptura*, *sola gratia*, and *sola fide*.

MUELLER.

**The Family Service Book.** 361 pages, 5½×8½. \$2.00. (The Board of Publication of the United Lutheran Church in America, Philadelphia, Pa.)

"*The Family Service Book* has been authorized by the Church [United Lutheran Church] and therefore takes its place beside *The Common Service Book* and other official publications to serve in fostering the devo-



tional life." In these opening words of the foreword the make-up and the purpose of this new book are stated. The departure which this new devotional book makes from similar books is that it provides a "complete form of service for each morning and evening of a week." That, however, is not altogether new, for Luther's Catechism, written in 1529, provides for such a service. There Luther says: "In the morning when you get up, make the sign of the holy cross and say: In the name of God the Father, Son, and Holy Ghost. Amen. Then, kneeling or standing, repeat the Creed and the Lord's Prayer. If you choose, you may also say this little prayer: 'I thank Thee, my heavenly Father, through Jesus Christ, Thy dear Son,' etc. Then go joyfully to your work, singing a hymn, like that on the Ten Commandments, or whatever your devotion may suggest." This form in Luther's Small Catechism has been expanded in *The Family Service Book* by adding versicles and a Scripture-lesson. Scripture-reading, as a rule, ought not to be omitted when the household worships at the family altar; for it is through the Word of God that we are kept in faith. In *The Family Service Book* Scripture-lessons are abundantly provided for, one for each day, on the basis of the church-year, the topical structure being indicated by titles at the head of each week. The Scripture-lessons are in most cases brief and are printed in full. Over one hundred prayers are given.

J. H. C. F.

**Not Slothful in Business.** By *Herbert A. Bosch*. 208 pages,  $5\frac{1}{4} \times 7\frac{3}{4}$ -\$1.75. (Doubleday, Doran & Company, Inc., Garden City, N. Y.) Order from Concordia Publishing House, St. Louis, Mo.

This is an excellent book. It strikes at the root of the financial trouble in the Church. It treats the financial question in the light of the Scriptures. It does not advise new methods, drives, money-making schemes, to relieve the financial situation, but, deploring the fact that some of these things have found their way into the Church, it advocates the use of the Gospel as the motive power for all good works. Says the author: "Stewardship is not arbitrary church legislation. It is the logical reaction of the human heart to the touch of the divine Spirit. It is the resultant consequence of conversion. It is the product of an evangelization; the spiritual compound, to borrow a chemical term, of the union of Christ with any human heart. It is the love of the heart for God, when the heart has come to recognize and realize the love of God for itself. The starting-point of stewardship, therefore, is not the imperative 'Love God and Christ,' but rather the declarative 'He first loved us.' The conviction of this truth will engender our love to God in return, which will express itself in vital, vigorous, virile stewardship. 'Evangelism' or 'evangelization,' bringing the riches of grace in Christ to man, making the salvation in Christ clearer day by day, must precede stewardship, which enlists the resources of man in the service of Christ and expresses his gratitude for the salvation that is in Christ. Therefore, in its challenges to service the Church must observe this theological and psychological precedence. Martin Luther observes the proper sequence and makes plain the Christological basis and motive for stewardship,—when concerning faith in Christ he says: 'Who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil; not

with gold or silver, but with His holy, precious blood and with His innocent suffering and death, that I may be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness.' In this order, Christ's service to a believer becomes the basis of his service to Christ. If the Church very correctly summons its members to serve Christ and perform a labor in the vineyard as a part of their stewardship, it must make sure that the motives are clearly presented and understood, or its members will not respond to the call. And with the aversion among Protestants to indoctrination, with the abandonment in many pulpits of Biblical and evangelical preaching, with the haste and lack of preparation and instruction anent reception into church-membership, with the ostensible desire for quantity rather than quality in members, the Church may ask whether the motive for stewardship has been presented or overlooked, whether it has been emphasized as essential or mentioned as incidental in the plan of Christian living, whether the motive is causal or casual. The Church may well ask whether she is responsible for the little understanding at present of that inward urge which has always prompted Christian service, sweeping all things before it, and which still draws followers to-day to heroic achievement for Christ."

We heartily recommend the book not only to our pastors, but to our laity as well. The author of the book has correctly diagnosed his case and suggested the only remedy. His way is the Scriptural way, and that way, if followed, spells success. We must by the Gospel put more of the love of Christ into the hearts of our people; then they will also *show* more love to Christ in their daily lives and will *prove the sincerity of their love* also by more liberal giving for the Lord's work. "The improvement of the soul is the soul of all improvement." Only the good tree brings forth good fruit, and even the good tree must be pruned and nourished.

J. H. C. F.

**The Case for Christianity.** By *Clement F. Rogers, M. A.*, Professor of Pastoral Theology, King's College, University of London. 278 pages. \$3.00. (Harper & Brothers, Ltd., New York.) Order from Concordia Publishing House, St. Louis, Mo.

As long as men will attack Christianity, there will be new books written in defense of it. In a subtitle, Professor Rogers calls his work "An Outline of Popular Apologetics"; but it is far more than that. It is written in a popular style, but every page proves that the author is a scholar who has read voluminously and meditated profoundly on the subject which he treats. The quotations alone make the volume worthy of a place in the pastor's library. But what gives the book its real value is the fact that it has grown out of the writer's experience in defending Christian truth. For many years the learned professor made it his business once each week to face the heckling crowds of infidels, secularists, evolutionists, atheists, agnostics, etc., in Hyde Park, London, and to answer with dignity, but with true missionary zeal, their criticisms of Christianity. This proved to him a school in which apologists usually are not trained, a school of practical and applied psychology, in which he learned to think clearly, speak intelligibly, and argue convincingly. His arguments for the trustworthiness of Christianity, the spiritual significance of Christ, the moral



design in creation, and the intelligence and effectiveness of Christian theism can be studied only with pleasure by the Christian student. The book is not a complete work on Christian Apologetics, but it treats in a most satisfactory way two distinct parts: "The Christian Life and Religion" and "Christian Theology and Philosophy." Under the latter heading it treats such subjects as Creation, Order and Design in the Universe, Conscience, and Theism. The book, however, must be read with discretion; for he who reasons on religion quite easily rationalizes. Thus, what the author writes on behalf of free will holds in its proper sphere, but not in spiritual matters. The author also seems to be willing to admit that the story of the Fall is an allegory, though he energetically argues for the reality of sin. But where is the apologetic which is entirely free from objectionable points? Apologists, in their efforts to defend Christianity, have quite generally conceded too much to infidels. Professor Rogers's book is written for thinking men, and though not every statement he makes can be accepted by Lutheran Christians, it is nevertheless a rich source of precious apologetic material and, in addition, a fine guide to the true understanding of the modern unbelieving mind. MUELLER.

**A Youth Goes Forth.** Unpublished Chapters from an Old-time Chronicle. By *Parker Hord*. 303 pages. \$2.00. (Fleming H. Revell Company.)

The youth of whom this story tells is David. The incidents of his life to the time when Saul was defeated are here narrated after the fashion of modern story-telling. The story takes full advantage of the dramatic qualities of David's eventful life, and the author has cleverly woven the various incidents into an ingenious plot, by which he sustains the interest of the reader throughout. He has made an honest attempt graphically to picture the youthful David to his readers and to produce a story worthy of this fine character of sacred history, so that the tale, after all, is worth reading. It is something different from the usual perverse sex stuff which modern fiction-writers force upon their readers. Yet the David of Parker Hord falls far behind the David of the Bible, and besides, the story as related in the sacred records is far more interesting, appealing, and instructive. In *A Youth Goes Forth* there lives and moves before our eyes the product of a man's creative genius; in the Bible we have God's story of one of His servants, an inspired record written for doctrine, reproof, correction, and instruction in righteousness, in a manner that is inimitable. Our dogmaticians have rightly declared that also the style of the Bible is a proof of its inspiration. MUELLER.

**Our Asiatic Christ.** By *Oscar MacMillan Buck*, Professor of Missions and Comparative Religion, Drew Theological Seminary. 181 pages. \$1.25. (Harper Brothers, New York.)

Dr. Buck's book deals with the present status of Christianity in India and shows how Jesus is there coming into His own, in fact, is already held in high reverence by leaders among the Hindus and Mohammedans of that vast land. The author does not, however, prove that this means the acceptance of Jesus Christ as the Savior of the world, but only as a great human leader and teacher. Thus the *real* Christ is taken away and, as by the Gnostics of old, the attempt is made to fit Him into the schemes of different philosophical schools. W. G. P.



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## Remind Your Members of it Throughout the Catechism Jubilee Year, 1929

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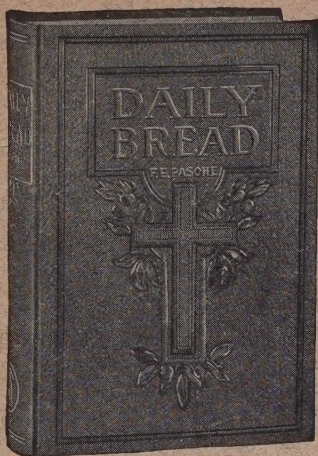
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By  
REV. F. E. PASCHE  
(Atwater, Minn.)

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"This is a beautiful, stately book, both with regard to outward make-up and contents. In a pleasing and clear manner the author discusses the great doctrines and facts of Scripture. The book contains 318 chapters, each one having a specific subject. *In the arrangement of the material the Small Catechism of Dr. Luther has been followed.* The author very wisely has inserted chapters on subjects which are of special importance in our day, for instance, Materialism, Evolution, etc. It was a happy thought to issue a book of this nature, and we have no doubt that all who buy it will find it profitable and edifying. The chapters are of convenient length for family devotion, and to each one has been added a short prayer and a stanza from a Christian hymn. May this work soon have many readers and help to keep our people in touch with the soul-saving Gospel!"

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# THE CONCORDIA ORGANIST.

*A Volume of One Hundred Hymn Preludes.*

From the requests made upon us we take it that there is a dearth of hymn preludes of the kind that does not make too great a demand upon the abilities and the time of the performer. Not only the less proficient, but also the more accomplished organist welcomes short preludes of the simpler variety. Recognizing the existing need, Concordia Publishing House requested Mr. J. H. F. Hoelter, an organist of wide experience, to compile a volume of hymn preludes, "simple enough for the beginner, yet sufficiently interesting to engage the attention of the experienced organist." The *Concordia Organist* is the result.

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